R. Hanina said: I saw Rabbi hang up his tefillin. An objection was raised: If one hangs up his tefillin, his life will be suspended. The Dorshe hamuroth[27] said: And thy life shall hang in doubt before thee:[28] this refers to one who hangs up his tefillin! — This is no difficulty: the one statement refers to hanging by the strap, the other to hanging by the box. Or if you like, I can say that in either case, whether by the strap or by the box, it is forbidden, and when Rabbi hung his up it was in a bag. If so, what does this tell us? — You might think that they must be resting on something like a scroll of the Law. Therefore we are told that this is not necessary.

R. Hanina also said: I saw Rabbi [while Saying the Tefillah] belch and yawn and sneeze and spit

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(1) From mice or robbers.
(2) Than preserving them from disrespect.
(3) Which he uses as a bag.
(4) I.e., the side where the cases of the tefillin can be recognized.
(5) I.e., away from the bed.
(6) Which showed that he had slept with her.
(7) Lit., 'like his body'.
(8) I.e., slaves.
(9) Bah. omits this word.
(10) 'Members of the household' must here be understood to include the wife. This is a very unusual use of the expression, and Tosaf. emends, 'If he was in bed and his wife was by his side, etc.'.
(11) As to his wife or another person.
(12) V. Num. XV, 20. A blessing is prescribed for this rite.
(13) Although the posteriors are exposed.
(14) So that even the posteriors are covered.
(15) Ezek. XVI, 7.
(16) Of putting the tefillin under the pillow, supra.
(17) In regard to reciting the Shema' in bed.
(18) I.e., adopt all his rulings indiscriminately.
(19) Is it regarded as indecent exposure?
(20) I.e., it does not matter.
(21) Lit. — 'nakedness'.
(22) Among the ornaments taken by the Israelites from the women of Midian (Num. XXXI, 50) was the kumaz (E.V. 'girdles') which the Rabbis supposed to have been worn inside under the garments, while the others were worn outside.
(23) Isa. XLVII, 2.
(24) Ibid. 3.
(25) Cant. II, 14.
(26) Ibid. IV, 1.
(27) Lit., 'Expounders of essentials', a school of early homiletical exegetes; v. Pes. (Sonc. ed.) p. 266, n. 9.
(28) Deut. XXVIII, 66.

Talmud - Mas. Berachoth 24b

and adjust his garment,[1] but he did not pull it over him;[2] and when he belched, he would put his hand to his chin. The following objection was cited: 'One who says the Tefillah so that it can be heard is of the small of faith;[3] he who raises his voice in praying is of the false prophets;[4] he who belches and yawns is of the arrogant; if he sneezes during his prayer it is a bad sign for him — some say, it shows that he is a low fellow; one who spits during his prayer is like one who spits before a king'. Now in regard to belching and yawning there is no difficulty; in the one case it was involuntary, in the other case deliberate. But the sneezing in Rabbi's case does seem to contradict the sneezing in the other? — There is no contradiction between sneezing and sneezing either; in the one case it is above,